

*Act. Tracts* *v. 5.*  
**DAVIDS**  
*Vol III* **TEACHER,**

*OR*  
**THE TRVE TEACHER**  
**OF THE RIGHT-WAY TO**  
**HEAVEN.**

**DISCOVERING ERRO-**  
**neous Teachers and Sediti-**  
**ous Sectuaries.**

*Preached at Paules-Crosse the 3. of Sep-*  
*tember. 1609.*

*By Ro: Iohnson, M. of Arts, Chaplaine to the Right Reverend*  
*Father in God, the L. Bishop of*  
*Lincolne.*



**LONDON**

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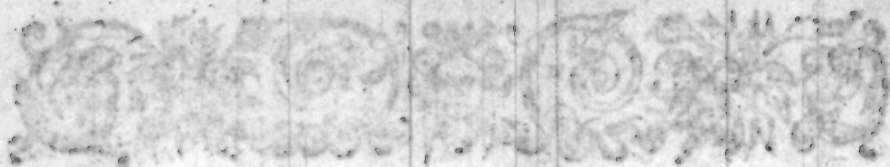
TO THE RIGHT REVEREND  
FATHER IN GOD : THE  
LORD BISHOP OF LIN-  
COLNE. (.\*)

**T**O make triniall Apologies for publishing  
bookes in these times, were idle, since the rea-  
sons some alleage for their defence therein,  
are common, and ouer-worne, And there-  
fore if I should with others vrge the earnest  
entreatie o; friends for a coppie of this Sermon, as a reason for  
publishing thereof, rather then the expresse commandement of  
some which haue authoritie therein, and vnto whom I am most  
obliged in all dutie ; I could not bee free from such suspition  
also. In which respect, since as it was preached, so being now  
published (as both my dutie and loue bindeith mee) I present  
it vnto your Lordship with all due respect. Humbly desiring,  
that (as vnto my unworthy selfe, so also vnto this) you would  
bee pleased to vouchsafe your Patronage : If not ; your par-  
don. But howsoeuer, I hope your acceptance, (since I offer it  
with a truly deuoted loue I beare towards your Lordship in all  
dutie. And so addressing still my praiers vnto God, for your  
Lordships long health and prosperitie, I rest

Your Lordships in all obseruance

and dutie.

ROBERT IOHNSON,



# TO THE RIGHT REVEREND FATHER IN GOD: THE

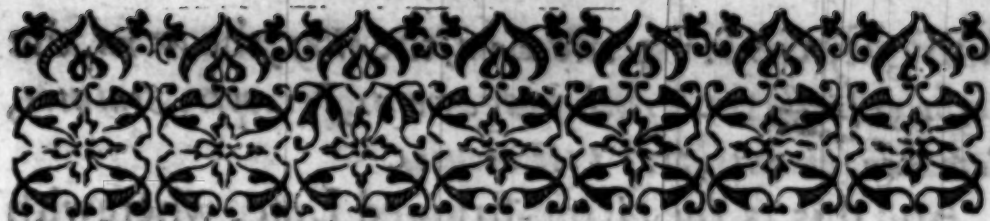
LORD BISHOP OF LONDON

O most reverend Father, I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the petition of the Rev. Mr. [Name] for a dispensation to marry. I have the pleasure to inform you that the same has been referred to the proper authorities for their consideration. I am, Sir, very respectfully,  
Your obedient servant,  
[Signature]



Printed by [Name] at the [Name] Press, [Address]





A  
SERMON PREACHED  
AT PAULS CROSSE THE  
third of SEPTEMBER.  
1609.

Psalme-119.33.

*Teach me, O Lord, the way of thy Statutes, and I will  
keepe it vnto the end.*



As the Psalmes of *Dauid* are rightly en-  
titled, The holy Psalmes of *Dauid*; so  
this Psalm *Pellican stilet Sacratissi-  
mus Psalmus*, a most sacred or holy  
Psalm: First, holy in respect of the  
subiect, which is the holy law of God:  
and then holy in respect of the Author thereof, which  
is the holy Spirit of God, that directed the pen  
and heart of this Psalmograph, for the composing  
thereof.

And this Psalm is compiled after an alphabeti-  
call order, to helpe the memorie. And although there  
be in this Psalm 176. verses, yet in euery one of  
these verses is found one of these ten words, accor-  
ding to the number of the ten Commandements of

B

Almighty

## Dauids Teacher.

Almighty God: viz. the *Law*, the *Way*, the *Word*, the *Righteousnesse*, the *Truth*, *Iudgements*, *Precepts*, *Statutes*, *Commandements*, and *Testimonies*.

Arg.

And this is *Dauids* ten-stringed Lute, wherewith he did solace himselfe: and in euery one of these verses he touched one of these strings. Neither is this to be thought any absurd tautologic, or idle repetition, that these words are so often repeated in this Psalme, and one of them found in euery verse. For it sheweth vs, The wonderfull affection, loue, and zeale, that the children of God haue vnto his lawes and word.

Verse 35.

Verse 36.

Therefore *Dauid* heere, out of his loue and zeale that way, saith, *Teach me, O Lord, the way of thy Statutes, and I will keepe it vnto the end.* Nay, such is his affection to the Law of God, that he will not rest so, but proceedeth further, *Direct mee in the path of thy Commandements.* Nay such is his loue, that hee will not stay heere, *Incline my heart vnto thy testimonies.* Nay more, so great is his zeale to the Commandements of God, that he maketh it demonstrable, with an *Ecce*, demonstrable in it selfe, verse 40. *Ecce*, behold, I desire thy Commandements: hee stampeth the carecter *Ecce* vpon it, in testimonie of his great loue vnto the Law of God.

And therefore as all the other verses deserue a carefull and respectiue meditation; so this verse, which I haue proposed to be handled, is most worthy our considerations, both *propter dignitatem subiecti*, the excellencie of the subiect, which is the Law of God: and also *propter necessitatem & utilitatem*, so necessary,



## Dauids Teacher.

necessary, as nothing is more requisite then *hoc unum*, this one thing; and so profitable, if wee respectiue-ly apprehend it, that it cannot but sway our best and worthiest thoughts vnto the loue thereof.

*Teach me, O Lord :* ] because he was ignorant, he desireth a Teacher: and because hee would bee sure to haue a good teacher, he praieth the Lord to teach him: and because he would be sure to learne a good lesson, hee desireth the knowledge and practise of Gods Law: and because he would not discourage his Teacher, by teaching a *non proficiens*, hee promiseth to keepe it, and that vnto the end. Connex.

The wildome heerein contained, First, *Doce*, Teach: There's his ignorance. Secondly, *Teach mee*: There is the ignorance of the elect themselues, without continuall instruction. Thirdly, *the way*, the narrownesse and difficultie thereof. Fourthly, *of thy statutes*, the firmnesse and stabilitie thereof.

*I will keepe it*: There's his promise *respectiue*.

First, *I will*: There's his free will by grace.

Secondly, *keepe it*: There's his treasure.

Thirdly, *vnto the end*: There's his time limited, his perseuerance.

So then      {    1    Heere is a request.

                  {    2    And heere is a promise.

Two parts.

A request to be taught; a promise to keepe his lesson: *Teach me, O Lord*; There's his request: *And I will keepe it*; There's his promise.

In the request obserue,

1    The subiect of the request, in *Doce*, Teach.

2    The partie making request, in *mee*.

B 2

3    The

## Dauids Teacher.

4

3 The person vnto whom he maketh this request,  
*O Lord.*

4 The summe or totall desired, *The way of thy Statutes.*

In the promise obserue,

1 The person promising, *I will.*

2 The matter promised, *keepe it.*

3 The continuance and time limited how long.  
*Vnto the end.*

Let vs now therefore not stay any longer at the doores of my text, but let vs enter in to behold the riches and furniture contained therein. And if it please you to lend me the hand, and goe along with mee, I will bee your conduct into the still-yard and storehouse of Gods children, and there ye shall take a view of all their treasures, which are wonderfull, and cause admiration in the true beholders thereof: for so he saith, verſ. 129. *Thy testimonies are wonderfull, therefore doth my soule loue them.* 1. Wonderfull in respect of the Authour, whole name is wonderfull, the mighty God, the euerlasting Father, the Prince of peace, *Isay 9.6.* Secondly, wonderfull in respect of the wisdom contained in them. *Rom. 11.33.* *ὅ βάθος πλάτος καὶ σοφία καὶ γνώσις Θεοῦ :* *O the deepnesse of the riches both of the wisdom and knowledge of God. How vnsearchable are his iudgements, and his waies past finding out?* Thirdly, wonderfull in respect of the continuance of their time, verse 141. *The righteousnesse of thy testimonies is euerlasting.* These treasures will continue, when all other decay and perishe. For all other treasures vanish away like smoke, and are like Zeuxes painted grapes,



## Dauids Teacher.

grapes, deceiuing poore birds with the onely semblance of grapes: when a man thinketh hee hath fast hold of them, then they are presently gone from him, doe what he can. Or like vnto the apples of Sodom: no sooner ye can touch them, but they are presently turned into dust. So are all the riches and treasures of this life. But heere are treasures that shall continue for euer: therefore let vs learne with the Prophet heere, to keepe them, and hold them fast. *Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.*

But because we cannot keepe it, vnlesse we apprehend it, let vs first desire to bee taught with *Dauid*, which is the subiect of his request.

*Teach*: This verbe *trahitur* OF *discere*, *doceo*, is often. Text. times construed with two accusatiue cases, as *Doceo te literas*, so in this place, *Doce me viam*, Teach mee the way: First, *Teach me*; then, *Teach me the way*. So in *Isay*, *populum quem docebis scientiam*; I send thee to a people whom thou shalt teach knowledge. So that both these things are requisite to a Teacher: first, that he haue *populum quem docere*, a people whom to teach; and then that he haue *scientiam quid docere*, learning and knowledge what to teach. In our precedent times wee had *quem docere*, people, and maintenance enough for Teachers, and wanted *quid docere*, learning to teach: but now many haue *scientiam*, learning to teach; and want *quem*, a people, & maintenance for teaching. Both these had *Dauids* Teacher. Hee hath wisdom, what to teach; and then a people whom to teach, his elect: Wherein, out of

## Dauids Teacher.

Doct.

this word teach, obserue, *Doctōis sapiētiā*, the wildome of the Teacher.

Psal.

And this we need not stand vpon : for hee is *salus sapiens*, only wise, Now vnto the God immortall, inuisible, to God only wise. Nay, hee is infinite in his wildome : Great is the Lord, and great is his power, yea and his wildome is infinite, There's the wildome of this Teacher.

Doct.

Secondly, out of this word Teach, wee learne, *Ignorantiam discipuli*, the ignorance of men in the knowledge and practise of Gods Law, before they be taught and regenerate by the spirit of God.

Psal.

So ignorant was I, euen as it had beene a beast before thee.

So ignorant was I : There's his ignorance before regeneration. He speaketh of what he had beene, not what now he is, being taught and regenerate.

1. Cor. 2.

The naturall man cannot perceiue the things that bee of God, because he iudgeth carnally.

The great worthies of the world, renowned for learning and wildome, were farre from the knowledge of Gods Law, because they were led naturally by reason only.

Zeno the Athenian of Greece, and chiefe of the Stoicks sect, which held, that vertue was the *summum bonum*, and chiefest felicitie : This was good Theorick and contemplatiue learning, yet it is farre from that learning which Dauid heere desires, the knowledge and practise of Gods Law.

Plato and Aristotle, of the Peripatetick sect, held, that *actio virtutis*, not onely the knowledge, but the practise



## Dauids Teacher.

practise of vertue to bee their *summum bonum*, and  
chiefest good. This learning is excellent ; for it is  
practick and a morall action; yet they come short of  
the knowledge of Gods Law. And therefore this is  
that Philosophie which *Paul* biddeth vs beware of,  
*Take heed and beware of Philosophie* ; for this wisdom Ephes.  
God hath cast away, *Isay 29. 14. I will destroy the wis-*  
*dome of the wise, and cast away the understanding of the*  
*prudent.* And this also the holy Ghost derideth, *1.*  
*Cor. 1. 20. Where is the wise? Where is the scribe?*  
*Where is the disputer of this world?*  
*Hath not God made the wisdom of this world foolishnesse?*  
For since the world by wisdom knew not God in  
the wisdom of God, it pleased God by simplenesse  
of preaching to saue them that belecue. But what  
speake I of the ignorance of the naturall man? It is  
*Dauid* heere, that is something more then a naturall  
man, that desireth to be taught. In the second place  
the person making request,

*Teach me* ; not an ignorant man, not a simple man, Text.  
neither a man of any low ranke, or ordinarie calling:  
his regall title is, The kingly Prophet: a King, and no  
lesse then a Prophet. And wisdom is requisite for  
both these: for in respect he was a King, he had need  
of wisdom, whereby hee might rightly sway the  
sword of Iustice: but not only in this respect did *Da-*  
*uid* desire to be taught, when hee said, *Teach mee, O*  
*Lord*; he did not meane how he should gouerne his  
Kingdome, which is very requisite; but teach mee  
thy statutes; teach me this.

Neither doth *Dauid*, that is trained vp in the  
schoole

## Dauids Teacher.

schoole of regeneration, onely once or twice make this request, to be taught in the knowledge and practise of Gods Law, but maketh many requests to the same purpose. When he is come to some perfection in the knowledge of Gods Law, he will not heere rest. Wherein obserue,

Do&.

The elect themselues, when they are come to some perfection in the knowledge and practise of Gods Law, must not heere sit downe and rest, but must still proceed to learne and practise the way of Gods Statutes and Lawes. *Teach me, O Lord. Direct me in the pathes of thy Commandements, &c.*

Dauid, though learned in Gods Law, yet desireth still to bee taught, to bee instructed, to bee directed. For hee can neuer, with his best endeouours, come to the center and perfection of this learning. And this serues to reprocue the carelesnesse of many both in learning and practising the Law and word of God.

Men thinke, when they can but say the Lords prayer, or the Creed, they are learned enough, they need know no more, nor doe any more, but only repeat it; no more belongeth vnto it. When but once or twice in a yeere they heare a Sermon, and that with a cold zeale, that it freezeth; or receiue the Lords Supper once a yeere, to saue themselves from the danger of the Law; it is well enough. And thus doe the poore blinde wormes of the world deceiue themselves, and are content with a very little learning in his law and word, and a lesse practise in the same.

Vfe.

The wisdom heere then is that which *Paul* teacheth in *1. Cor. 12. 7. The manifestation of the spirit is giuen*



## Dauids Teacher.

to euerie man to profit withall. They that are called by the spirit should profit in the spirit, lest they bee excluded out of the schoole of Christianitie, for *non proficientes*, and thrust out of Gods fauour, for the neglect and contempt of his law. And thus much out of the word *doce*, Teach me, and so let vs come vnto the third place, which is *Dauids* teacher, O Lord, Teach me, O Lord, Heere is *Dauids* teacher.

Heere is the teacher of teachers, and pastor of pastors, and doctor of doctors, that apposeth doctors themselues, and astonisheth them with his wisdom. *Luk. 2. 46*. This is *Dauids* teacher, he hath no worle he desireth no better, for a better cannot be.

To whom then shall we goe to learne?

Shal we go to the world? alas, *totus mundus in malo ligno est positus*, all the world lieth in wickednesse.

Shal we goe to the flesh? alas, *caro concupiscit aduersus spiritum*, the flesh lusteth against the spirit, the spirit against the flesh, that yee cannot doe whatsoever ye would.

Shall wee goe to the Diuel? *absit*, he is a tempter and seducer of the brethren, *Leo rugiens*, a roaring Lion and a red Dragon.

*nonne?* to whome shall wee goe?

Shall we goe to men? alas, the children of men are set on fire, their teeth are speares & arrowes, and their tongue a sharpe sword. Vaine is the helpe of man, trust not in Princes, nor in any childe of man for there is no helpe in them.

*nonne?* To whom shal wee goe?

To our selues, alas, least comfort of all, our consciences

## Dauids Teacher.

10.

ences accuse vs, as *Iosephs* brethren accused one another.

*προς τινα* To whome then shall we goe?

To the law, the law is a Schoole-master to Christ  
To prophets? they point vs to Christ.

To Angels? they adore Christ. *Ren. 22.*

*προς τινα.* To whome shall wee goe to God without Christ? *Horribile est de Deo sine Christo cogitare.* It is a fearefull thing to thinke of God without Christ. In the 6. of *Iohn. 68.* when the Disciples that heard Christ, began to fal away, and grow to an Apostacy, he being also iealous of these eleuen, said vnto them, what, will ye also goe away? *Simon Peter* answered, *προς τινα,* to whome shall wee goe Lord? thou hast the words of eternall life, which answer of *Simon Peter* sheweth vs, to whome wee must go to learne: to him which hath the words of eternall life. *Iohn. 6.* to him which teacheth *Dauid* and all the elect. *Psal. 119. 33.*

*Außen de  
Trinitate.  
Ioh, 6*

To him which is the true *Messias* promised from the beginning: To him which is the true Paschal Lamb, that was slaine from the beginning. To him which is the Lambe of God that taketh away the sinnes of the world: To him which is a king, which hath the soueraintie of heauen and earth. To him which is a priest, and that for euer after the order of *Melchisedech*, to him which is a prophet, and which spake in and by all the prophets.

To him which is a king to rule vs, a Priest to pray for vs, and a prophet to instruct vs. To him which is a King, and ruleth his church, with his *Septum regni*, the Scepter of thy kingdome is a right Scepter. To him



## Dauids Teacher.

him which is a Priest, which euer liueth and maketh intercession for vs. To him which is a prophēt, & far excelleth all the Prophets of *Iuda*. To *Dauids* teacher and *Dauids* Lord, which is the teacher & instructor of his elect. *Teach me O Lord.*

And this Doctrinē brancheth it selfe into two parts.

1 By whome God teacheth.

2 By what meanes he teacheth.

God teacheth? by himselfe immediatly in his own essence and nature.

*Doct.*

1 God himselfe taught our parents both law & Gospell. *Gen. 2.* thou shalt not eate of the tree that is in the midst of the garden, for in whatsoever houre thou eatest thereof thou shalt die the death.

God taught our Parents the Gospell also. *Genesi. 3.* the seede of the woman shall breake the Serpents head. Againe, God teacheth vs by his written lawes. *Exodus. 20.* God spake all these words and said, I am the Lord thy God, thou shalt haue no other Gods but mee. And this law he expounded by the mouth of his Prophets, in the succedent ages of world, in the daies of the Kings of *Iuda* and *Israel*.

2 Secondly God teacheth vs by his Sonne, or God the Sonne teacheth vs. *Heb. 1.* God which in times past did diuerslie and many waies speake vnto the fathers by Prophets, hath in these last daies spoken vnto vs by his owne Sonne, and *Math. 9. 35.* Jesus went about teaching in their Synagogues, and preaching the Gospell of the kingdome, and healing euerie sicknesse and euery disease among the people. And *Mathew. 11. 1.* And

## Dauids Teacher.

<sup>211</sup> it came to passe, that when Iesus had made an end of commanding his twelue Disciples, he departed thence to teach and to preach in their Cities. Thus God the Son teacheth vs. *Teach me O Lord.*

3. Thirdly, God the holy Ghost teacheth vs, so *Iohn 14.26.* When the Comforter is come, which is the holy Ghost, he shall teach you all things, and bring all things to your remembrance whatsoeuer I haue told you. Thus the holy Ghost also teacheth vs, which sheweth vnto vs.

### 1. Instruction

The dignitie and excellency of the office of preaching the Gospell.

Rom. 1.

Psal. 45.

It is called *euangelium regni*, and *ceptrum regni*, the Gospell or the kingdome, & the Scepter of the kingdome; the Scepter of the kingdome is a right Scepter, theres the power and dignitie of the Gospell. What neede I stand to shew how the worthies of the world haue graced this calling of preaching the Gospell? *Dauid* King of *Israel* chose to be stiled a prophet. *Salomon* the wise commonly called a preacher. Nay, our Sauour Christ himself, heauens only *Phoenix*, and earthes great Satrapasse, he which hath the soueraignty both of heauen and earth, did vndertake this *magnum opus*, this great office and worke of preaching the Gospell.

Mat. 9.

### 2. Instruction.

Secondly, the necessity of teaching and preaching is heere commended vnto vs, *Teach me O Lord*, for if this had not beene verie needfull, why would Christ himselfe take vpon him this weightie and painefull office. So necessarie, as nothing is more necessarie, then *hoc unum*, this one thing, *Martha, Martha*, saith our

Luk. 10. 41.



## Dauids Teacher.

our Sauour Christ, thou art carefull about many things, verily one thing is needfull. *Mary* hath chosen the best part which shall not bee taken from her.

If such then be the dignitie and necessitie of this office of teaching & preaching the Gospel, why are yet the ministers therof so contemned & despised? why are they so traduced and slandered? why is the dignitie of the church so indignified & disgraced the orders and constitutions depraued & violated, her liuings and maintenance so cut and mangled.

That Prophecie of *Esay* concerning the Church, is now cometo passe. *And the Daughter of Sion shall* Esay. 1.8.  
*bee left like a cottage in a Vineyard, like a lodge in a garden of cucumbers like a besieged Citie.* This poore daughter the church is left indeed bare enough, now without dowrie, without gifts, without golde, she is robbed of all these. As *Iacob* said, Me haue yee robbed of my Children, *Ioseph* is away, and *Simeon* is away, & wil ye take *Beniamin* also? al those things are against me, so may the Church say: Me haue ye robbed, my maintenance is away, my props and pillars decay, our greene pastures and rich medowes are drowned by sacriledge, all these things are against me, ye haue robbed me. As the *Israelites* sometimes robbed the *Egyptians*, they borrowed Iewels of siluer, and Iewels of gold, but they neuer meant to pay them againe, & they robbed the *Egyptians*, so is the church robbed & cousened of her maintenance, they haue borrowed our Church-liuings, our Siluer and golde, our Iewels, but how? as the *Israelites* borrow-  
Exod. 12. 2.

## Dauids Teacher.

<sup>3</sup> ed of the *Egyptians* neuer meaning to pay them againe, but to rob the Church. It is to be feared that the contempt of *Sion*, and neglect of her prophets and preachers will be the ruine of the church, downfall of religion, decaying of learning, &c. and an Apostacie in faith and grace, and a flatte relapse from Christ and his Gospell.

The second branch of this doctrine is, by what meanes God teacheth vs. *Teach me O Lord.*

A threefolde  
meanes.

The meanes whereby God teacheth vs is threefold, *verbo* by his word, secondly *benedictionibus*, by his blessings. Thirdly, *afflictionibus*, by punishment and afflictions.

1. First, he teacheth vs by his word, how to walke in the way of his statutes, *Psalme. 119. Thy word is a lanthorne to my feete, and a light vnto my pathes.* And verse. 9. *Where with all shall a young man clense his way, euen by ruling himselfe after thy word.* Hence it is called a staffe to walke with, a buckler to defend vs against the incursions of our spirituall enemies, a light to giue light vnto our pathes, that wee stumble not in the darkenesse of our owne ignorance. So hath God taught vs in this land by his word, and yet doth still teach vs, though he see little fruits of his labours, little fruits of his teaching, little fruits of his word, hee hath not thus dealt with other nations, neither haue the heathē knowledge of his waies: other natiōs haue not this teaching: other nations haue not this word of life sounded vnto them: other nations haue not these cleere and pure chrystal waters of life, without corruption of Heresie, as wee haue, and yet wee are



as backward as they in bringing forth frutes, and as barbarous in our life & conuerſation, as a number of the heathen which haue not knowne his name.

2 Secondly, God teacheth vs by his blessings, to incourage vs to walke in his waies and statutes. So he did the *Israelites*. *Dent. 8. 6.* Therefore thou shalt keepe the commandements of the Lord thy God, and walke in his waies, and feare him. For the Lord thy God bringeth thee into a good land, a land wherein are riuers of waters, and fountaines, and springs that flow out of vallies and mountaines, a land of wheate and barley, and of Vineyards, fig-trees and Pomegranets, a land of Oyle, Olive and honie. A land wherein thou shalt eat bread without sacrifice, neither shalt thou lacke any thing therein. A land whose stones are yron, and out of whose mountaines thou shalt dig brasſe. These are blessings sufficient to incourage the *Israelites* to walk in his waies, for heere is *plenitudo diuitiarum*, the fulnesse of riches. God doth not giue vs his blessings sparingly vnto his children, but *plene* richly abundantly.

We cannot say of God, as *Eſaw* said of his Father *Isaac*, father haſt thou but one blessing blesse me also. O my father, I am thy son *Eſaw*, for he hath many blessings in ſtore for his childrē, of his fulnes haue we all receiued. There's his *manus plena*, his full hand, which he openeth and filleth all thinges with plentifulnes. Then he protecteth & keepeth his children, theres his *manus extensa*, his stretched out arme to defend them from their enemies. And with all these blessings, and more then all those hath God blessed vs, and they are indeed truely said his blessings, if we be

## Dauids Teacher.

Deut. 8. 7

be taught by them to walke in his waies and keepe his statutes. *Therefore (saith God) thou shalt keepe my commandements*: the cause is set downe in, therefore, wherefore? *because the Lord thy God bringeth thee into a good land, a land of wheat and barley, &c.* Had Gods people the *Israelites*, euer any more cause by his blessings, to walke in his waies, then wee haue? What had the *Israelites* that wee haue not? What was there in the lād of *Iury*, now called *Palestina*, that wee haue not? they had a good land, so haue wee; they had a land of riuers and waters, so haue wee; they had a land of wheat and barley, so haue we; they had a land of Vinyards, and figtrees, so haue wee. They did eate bread without scarcitie, so do we; they did dig iron and brasse out of their mountaines, so doe wee. Wee are in nothing behind the *Israelites*, concerning blessings, our land is machable with theirs in euery respect, nay, before it, in respect of gouernors; a religious puissant Prince, a most learned & literate Clergie, moste reuerend Bishoppes, most paineful Pastors, most careful Magistrates, in respect of the Gospell, a land indeed of riuers, not of drops of spirituall waters of life: a land wherein wee eate the breade of life without scarfitie, neither doe wee lacke any thing heerein. In respect of temporall blessings, a land of wheat and barley, &c. To be short a land without paralell, a land wherein nothing is wanting, but an obedient thankfull people vnto God for this land. And with these blessings doth God in courage vs, and by these doth he teach vs, to walk in his paths, and commandements.

3 Thirdly,



## Dauids Teacher.

3 Thirdly God teacheth vs, *afflictionibus* by punishments and afflictions, that wee may walke in his pathes, & keep his statutes. For when his world and blessings will not serue to instruct vs, and teach vs, he will teach vs by punishments & by iudgements. So Psa. *Before I was troubled I went wrong, but now haue I kept thy statutes.* And these are requisite to reduce vs out of the waies of ignorance and blindness wherein wee walke.

Hath not God taught vs of late by afflictions, and yet wee will not learne? hath hee not taught vs by noisome sicknesses, by diuers diseases, and sundrie kindes of death? hath he not taught vs, and doth he not yet now teach vs by the fearefull sicknesse of plague and pestilence in this Citie? when we heare a lamentation and weeping consent of Children for their parents, Parents for their children: Husbands for their wiues, wiues for their husbands: Seruants for their masters, masters for their seruants. In our *Rama*, there is a voice heard of lamentation, weeping and mourning. Mourning for this great affliction of plague, but not mourning for our sinnes, which are the cause of these plagues.

Wil you therefore know the cause of these plagues, *Dauid* telleth you. Foolish men are plagued for their sinnes, and because of their wickednesse. Heere is the cause of our plagues which wee consider not. It is our sinnes then that plague vs, not God; It is our originall sinnes, our actuall sinnes, our heinous sinnes, our bloudie sinnes, our cruell sinnes, our crying sinnes, that crie out to God, that in his iustice and

D

iudge-

## Dauids Teacher.

iudgements he cannot but plague vs. It is our pride and enuie one against another: our gluttonie and drunkennesse, our whoredom and adulterie, our couetousnesse and crueltie, our prophanation of the Sabbath day, with other the like finnes: these are the cause of our plagues. And so long as we continue in sinne, God will continue his plagues, stil to continue in these finnes of pride, couetousnesse, whoredome and drunkennesse. These are *peccata clamantia* and *vastantia conscientiam*. These are crying finnes, heynous finnes, and a man knoweth not where to appeare before him, when God shall summon him by death to appeare before him, so that to sinne is of weakenesse, but to continue and perseuer in sinne, this is not onelie a sinfull life, but a life of sinne it selfe.

If therefore wee will not learne by his word, nor by his blessings, he will teach vs by his afflictions and plagues. He will cause his Angell to strike, yet more then seauenty thousand of the plague and pestilence, as he hath done already in this Citie. Nay, hee will stretch ouer Ierusalem, the line of Samaria, & the plummet of the house of Ahab, he will wipe Ierusalem as a man wipeth a dish, and turneth it upside downe; hee will forsake the remnant of his inheritance, because wee haue done euill in his sight, and prouoked him to anger, because wee haue forsaken the Lord our God, that hath so lovingly taught vs by his word and blessings, and yet wee will receiue no instruction, but stil continue a sinful people, a people laden with iniquitie, a seed of the wicked, corrupt children which haue forsaken the Lord, and prouoked the holy one of Israell to anger,

4. King. 21. 13.

Esa. 1.



## Dauids Teacher.

anger, these are the meanes wherby God teacheth vs.

Neither hath hee taught vs onlie by this late sickness of plague and mortalitie, for this is the easiest punishment. And *David* chose this, to fall in the hand of God, but also by these late inundations of raine & water, wherby he seemeth so angrie with the world, that were it not for his promise, hee would vtterlie drowne it again, such is the wickednesse of men, and the thoughts of their hearts inclining to euil, that it euen repenteth God that hee made man, *Gen. 6*. And though hee hath made him, yet he will destroy him again with waters. Neither doth he send this plague of raine and waters at such time of the yeare when it should refresh and comfort the drie earth, and do good vnto men, but euen in the time of Haruest, when we should reape and receiue the fruits of the earth. Whereby as wee haue made frustrate his expectation of receiuing fruits at our hands of his word: so hath hee made frustrate our expectation of receiuing the fruites of the earth, whereby I say, hee seemeth so, more then much mooued with our sinnes, that hee threatneth by these raines and waters, that which is farre worse then a plague, euen a famine, the most grieuous punishment of all punishments. When as ten acars of vines shall giue but a quart, and thirtie bushels of seed shall giue but an Ephah, that he should breake the staffe of bread in *Ierusalem*, and that wee should eate bread by weight, and drinke water with astonishment. That we should haue cleannesse of teeth in all our Cities, and scarcenesse of bread in all our Coasts. For so did the Lord when he would destroy *Ierusalem*, stretch out his own

He teacheth  
vs by this im-  
moderate  
raine.

Esay. 5.

Amos. 4.

Ezech. 4.

## *Dauids Teacher.*

hand against it, by a famine to overthrow it, when the father did catch meat from the Son, the sonne from the Father: the mother from her childe, the childe from the mother: the husband from the wife, the wife from the husband: and their Children died, holding bread betweene their teeth. Our sinnes I say, haue deserued these plagues, this horrible intolerable plague of famine. The sicknesse of plague and pestilence is a great and grieuous punishment, when we are suddenly stricken, that our friends forsake vs, and are oftentimes suddenlie called away before repentance. The sword of our enemies is a greater punishment, when we should flie before our enemies, they pursuing vs with swords in their hands to sacrifice vs, when in vaine we should cry out to our mercilesse murderers to saue our liues, the liues of our wiues and children, when there is no iot of mercie, or compassion in them, but drawe out their swords and sheath them in our bodies, the bodies of our Sonnes and of our Daughters, but the rod of famine doth farre exceed all these, and passeth the degree of admiration. Let vs therefore by our timely repentance preuent these plagues, and leave when God teacheth vs by these plagues and punishments to walke in his waies.

And thus wee haue heard by what meanes God teacheth vs, by his word, by his blessings, and by his afflictions, and also who is our teacher, euen the Lord God himselfe, God the Father, God the sonne, and God the holy Ghost, which spake by the mouth of all his prophets, since the world began. *Teach mee*  
*O Lord.*



## *Dauids Teacher.*

*O Lord.*

I have told you of some teachers, & yet I haue not shewed you all, I haue shewed you *Dauids* teacher, who it is, the Lord God is the elects teacher. This is the best teacher, and it shall be very necessarie for vs to know the worst teacher also, that wee may auoide his schoole, and take heede of his Doctrin.

As therefore God teacheth the Elect his schollers, so the deuill that olde serpent, and sathan teacheth the wicked his schollers most subtilly and cunningly to beguile and deceiue them.

And his teaching he did begin betimes, even with our parents in Paradiſe in the beginning, anon after God had begun to teach our parents the law, the deuill he snatched away that doctrin out of their hearts and inſteed thereof taught them another pernicious leſſon and doctrin, to their owne woe and miſerie, and ruine of themſelues and their whole iſſue. And like a moſt cunning teacher, that hee might vnderſtand the minde and diſpoſition of his ſcholler, how ſhee ſtood affected to apprehend his Doctrin, hee ſubtilly mooued a queſtion, yea, hath God ſaid, yee ſhall not eate of euerie tree in the Garden, by moouing of which queſtion he had a wonderfull advantage, and had laied a ſnare to entrap her howſoeuer: for if he found her affection but lame and halting in the Commandement of God, not abſolutely and reſolutely affected thereunto, then hee was readie by his ſuggeſtion and inſtinct, to make her giue as much credit to a couintercommand, *Ye ſhall not die at all*, and thereunto added pleaſing obiects, the beauty of

*Dauids Teacher.*

22

the Apple, and that they should be Gods, and know good and euill.

Thus the Deuill teacheth cunningly, subtilly, and powerfully: he is an ancient teacher of long standing therefore he teacheth cunningly. He is a Serpēt: theres his subtiltie: he is a Dragon: theres his crueltie. Hee is a Lyon: theres his power: he is a Prince. *Ephes. 2.* Theres his potencie. The Prince that ruleth in the Aire, and that worketh in the Children of disobedience. He is a cunning Rhetorician, he hath *ars et ad vnguem*, oratory at his fingers end to perswade.

1. Pet. 3.

He is a cunning *Arithmerician*, he can number our vertues thirteene for twelue, and thereby puffe vs vp in pride and ambition. So he did the Pharisee, I am not as other men are, extortioners, vniust, or as this Publican. I fast twice in the weeke, I giue tithe of all that I possesse. Nay, he can number our sinnes also, & set them downe all for ciphers, he will tell the couetousnesse, whoredom, pride, enuie, they are set downe all for ciphers, tush, they are nothing. And when our sinnes are increased, that they oppresse our conscience, then he will ad one figure vnto those ciphers, and then the sinnes are on the other side innumerable, intollerable, impardonable. So hee dealt with Caine, *My sinnes are more then can be forgiven, and thereby drine vs to desperation.* But since his cunning and subtiltie is apparant, I stand not vpon this, my purpose is to shew you his Disciples who they are, and they are many, foure hundred false Prophets for one true *Michea*. Now therefore the Lord hath put a lying spirit in the mouth of all these prophets. And among  
all

Gen. 4.

3. King 22.



all the Devils Disciples, the *Atheist* is ranked in the first place. *The foole hath said in his heart there is no God.* He is ashamed to say so with his lips, for then the Birds of the Aire, and the least creature in heaven or earth would condemn him for a foole. Secondly, the foole hath said in his heart, for he that confesseth him in tongue, and denieth him in heart & mind is a foolish Atheist. Thirdly, the foole hath said in his heart there is no God, for when there is no sense and feeling in his heart and conscience of sinne, which commeth by the transgression of the Law, he denieth the law of God, hee that denieth the law of God, denieth also the Lawgiuer God himselfe. And so the foole hath said in his heart there is no GOD. wee must not therefore learne of these teachers. *Ex quibus Doctores?* of what teachers shall we learne then? shall we learne of the Hypocrite? no, for he is the Devils disciple, and will cry Lord, Lord, with his lips onely, and denie him in his heart. *Psillos Rufillus olet.* The Deuill and these smell alike, they simbo- lize verie neerely in qualitie and condition, they ne- uer part heere on earth, and it is a chance if they part in hell, giue him his portion with Hypocrites. *Math. 24. We must not learne of these teachers.*

*Teach me O Lord. Ex quibus Doctores,* of what teachers shall we then learne? shall we learne of he- retikes, they are the Devils disciples also, and teach the doctriens of devils. In the first epistle of S. Paul to *Timothie* the fourth chapter and first verse, the holy Ghost discovereth these. Now the spirit speaketh evidently, that in the latter times some shall depart from

The Atheist.  
Pla. 14.

## Dauids Teacher.

Pharifies.

Saduces.

Turke.

Maneches.

Menandrians.

Gen. 1. 1.  
Arians.

Ca. 1.

Valentines.

Gen. 3,

✓ Pelagians.

Apolinarists.

from the faith, and shall giue heede vnto spirits of error, & doctrines of deuils, which speake lies through hypocrisie, and haue their consciences burned with an hot yron, we must not learne of these, *Teach mee O Lord, Ex quibus?* of whome then shall wee learne? shall we learne of the *Pharifies*? they prefer their own righteousness before the righteousness of God in Iesus Christ? shall we learn of the *Saduces*? they deny the resurrection, and affirme that there is neither spirit nor Angell? shall wee learne of the great *Turke*? nay, his skill is too high for a Teacher, God of heauen and Barron of Turkey, and yet there is sound difference betweene these two titles.

*Ex quibus?* of whome then shall wee learne? shall we learne of the Heretikes since Christ?

Shall we learne of the *Manaches*, that put two beginnings, one of good, another of euill? or shall we learne of the *Menandrians* that affirme the world was made by Angels. They teach not right, for in the beginning God made heauen and earth. Or shall we learne of the *Arians*? which deny the *Logos* in Christ, that he was not *ipsius eiusdem essentie cum patre*, God equall with the Father, and of one and the same essence with the Father, or of the *Valentines* which affirme Christ tooke not flesh of the Virgin *Mary*, They teach false, for the seed of the woman shall breake the Serpents head, or of the *Pelagians*, which say there is no originall sinne, they teach falslie, for beholde, *I was conceived in sinne, and borne in wickednes.*

Of the *Apolinarists*, which affirme Christ had a bodie without a soule, and that the God-head did supply



## Dauids Teacher.

plie the stead and roome of the soule? they teach falslie: for then Christ was not perfect man of a reasonable soule and humane flesh subsisting.

Or of the *Donatists*? that put an imparitie in the three persons of the Trinitie, one to bee greater and lesse then another. They teach falslie, for in Trinitie none is afore or after another, but the three persons are eternall, and coequall. We must not therefore learne of any of these, for God neuer taught these Heresies which are the Doctrines of Devils. Donatists.

*Teach me O Lord, Ex quibus?* of whom then shall wee learne? of that adulterate Church, that *Hydra* of *Rome*, with many heads, and so many Heresies, as they pernitiouſlie teach and maintaine. Text.

1 That the Church cannot erre: For let God be true and euerie man a lyar, God did not teach them this.

2 That the Church of *Rome* is the onely true Apostolike Church: for then there were no other true Church.

3 That the authoritie of the Church is aboue the authoritie of the Scripture: for then the authority of the Church were aboue the authoritie of the holy ghost, by whom the holy Scriptures were written.

4 That they haue immediate power to forgiue sinnes; for immediately none can forgiue sinnes, but God onely.

5 That there are seuen Sacraments; for Christ neuer instituted but two onely.

6 That there is Purgatory; for then there is a third place.

E

7 That

## Dauid's Teacher.

7 That workes doe iustifie vnto saluation; for this is, to ioin our works and merits with Christ. We must not learne of them these heresies: God did neuer teach them. Neither did hee teach,

Heb. 13.

8 That Ministers should not marrie; for then marriage is not honourable among all men.

9 That praiers and inuocations of Saints is lawful: for this is to rob God of his honor: God did neuer teach these, neither must we learne them of any teachers. *Ex quibus?* of whome then shall wee learne? shall we learne of their Monkes, their Monks of the *Oliuet*, their charter-house monks? or *ex quibus ordinibus?* of what orders shall we be of? shall wee learne to be of their orders?

1 Of the order of the *Gilbertines*.

2 Of the order of the *Humiliates*.

3 Of the order of the *Iustinians*.

4 Of the order of the *Ierominians*.

5 Of the order of the *Canons regular*.

6 Of the order of the *Frisenaries*.

7 Of the order of the *Cruch-Friers*.

8 Of the order of the *Grey-Friers*.

9 Of the order of the *Black-Friers*.

10 Of the order of the *White-Friers*.

11 Of the order of the *Dominicke-Friers*.

12 Of the order of the *Franciscan-Friers*.

13 Of the order of the *Capuchian Friers*.

14 Of the order of the new *Hermites*.

Let vs heare no more for shame: for God did neuer teach any of these orders, neither is their warrant in the Scriptures, for the name of any such order. *Teach me O Lord.*

Ev



## Dauids Teacher.

*Ex quibus Doctōribus?* of what teachers then shal we learne? God did neuer teach them any of these heresies, or orders, which in silence I might haue past ouer, but *hoc vnum*, this one thing I may not, I cannot, which both commandement, dutie and conscience bindeth me to publiſh. For I am sure God did neuer teach them those late published, railing, slanderous pasquils, blasphemous apologies, pernicious aphorismes, foolish assertions, of the late Paper-treason (as I may so call it) which of late was contexted against Gods truth and his ordinance. We reade *Plut. in vita. Alexa.* that *Alexander* was angrie with *Aristotle*, for publishing bookes of Acroamaticall sciences, which hee secretly had read to *Alexander*: and so by publishing of them, would make these arts common. I doe not thinke, but that Antichristian *Alexander* of *Rome*, is now as angry with those his Disciples, for publishing these bookes, which heere in this place were of late fired, and burned before your eyes, (as was very fit, that such light stuffe, lighter then chaffe it selfe, should bee burned) bookes I say containing Acroamaticall, enigmatical, diabolically, super-diabolical positions. For, what doe you think of them? doe you thinke them to be written onely as an answer to the booke of our learned, and truely religious Soueraigne, which by him of late was published, intituled, *An Apologie for the defence of the Oath of Allegiance*? no: For therein his Maiestie may yet trulie say as *Cesar* said of *Pompie*: *The victorie had beene our enemies, if they had had a Captaine that could haue told how to overcome.* *Plut. in vita. Cesar.*

## Dauids Teacher.

Or what doe yee thinke of these bookes? doe you thinke them to be written onely, to depraue the state of our Church, to disquiet the peace of our *Sion*, to traduce & slander her Ministers, to seduce her people? this were hard dealing enough, or doe you thinke them to be written, onely as a quib to our Gentlemen, a scoffe to our Nobles and worthies of *Israel*, and that which is most of all in derision of *Cæsars* own selfe, his second selfe, his whole race royal? not onely so, for these diuelish positions, and blasphemous *Querries* as they tearme them, were flat blasphemie against the holie spirit of God. Hee that offendeth the king, may sometimes be pardoned, nay he that sinneth against the Father and the Son may be forgiuen, but hee that sinneth against the holy Ghost, shall not be forgiuen. And what now can be thought of these base pasquils, and most idle assertions contriued without wit, without art, without discretion, without iudgement, without the feare of God, without respect to his ordinance, without head, without taile? It is much like the Embassage, which the *Romanes* sent to *Bythinia*, who hauing chosen three Embassadors, the one of them hauing the gout in his feet, the other his head full of great cuts & gasps, the third being but a foole, *Cato* laughing said, That the *Romanes* had sent an Embassage, that had neither feet, head, nor heart. And their Embassage by their bookes is much like vnto that without feet, it standeth not by reason without head, it wanteth iudgement, without heart it wanteth vnderstanding.

Marc. Cato.

And



## Dauids Teacher.

And to helpe to grace this their Embassage, they sent this shallow weake stufte in as weak a vessell, by a woman forsooth, shee must haue the portage of these bookes.

It is reported by *Plutarch*, that there were certain holy Geese, that were kept in the Capitoll at *Rome*, which with their noise did discover the practise of the *Gaules*, that were scaling the Capitoll. It seemeth there was one of these holy Geese kept vnto this time in their capitoll of *Rome*, which beeing sent hither hath discovered the practise of these pernicious *Gaules*, that of long time haue laide siege to scale our Capitoll, ouerthrow our peace, ouerturne our gouernment, extinguish the light of the Gospell, extirpate our Christian profession, eradicate our christian religion, and haue laboured to ouerturne and cast downe the foundations and pillars thereof. For what is this else but with *Rabsakeh* to say, Let not *Hesekiah* deceiue you, nor make you to trust in the Lord, saying the Lord will surely deliuer vs: hearken not vnto *Hesekiah*, for thus saith the king of *Ashur*, make appointment and conditions of peace with me, and come out vnto mee, and let euerie man eate of his owne vine, and of his owne Fig-tree. So say these Idolatrous *Rabsakehs*, Let not your *Hesekiah* deceiue you, nor make you to trust in the Lord, saying, the Lord will surely deliuer vs, hearken not vnto your *Hesekiah*, for thus saith the great *Ashur* of *Rome*: Make appointment and conditions of peace with me, and come out vnto me, and then let euerie man eate of his owne vine, and of his owne Fig tree. But

*Plut. in vita  
Tur. Camil.*

*4. King. 18. 19.*

*Dauids Teacher.*

3<sup>o</sup>

if these be their conditions of peace, to set heauen and earth together by powder and paper: let vs not hearken vnto them. *Teach me O Lord.*

Neither may this inke and paper treason, so stop the powder treason, that it shall yet be forgotten, for God did neuer teach them, that vnheard of impietie, that matchlesse cruelty, that infand villanie of the powder treason in the Parliament: whereby they would haue brought vpon vs a diabolical domesday vnawares and vnprepared without the commission of God vpon vs all, vpon Cedar and shrub, king and subiect, priest and people: vpon all the worthies of *Israel*, vpon all the graue Senators and counsellors: vpon all the priests of the Lord: vpon all the Prophets of *Iuda*: vpon all the people of *Israel*. Fight neither against great nor small, saue only against the king of *Israel*, was *Arams* charge. But ~~here~~, fight not onely against the king of *Israel*, but also against the whole race royall of the king of *Israel*. Let not the root escape, nor the branch goe scot free, but let all feeble that fatall blow, that cruell blow, that merciles blow of these infernall Gunners.

3. King. 22. 31

Neither did this cruell feritie extend it selfe against the liuing onely, but against the dead also. That they which are asleepe in the Lord, and are at rest from their labours, should not rest from their labours. God did neuer teach this. *Teach me O Lord.*

Thus we see all other teachers haue their defects, but *Dauids* teacher hath none: hee is perfect, as his way is perfect, and therefore as wee haue learned the Teacher who it is, so let vs learne his way.

*Teach*



## Dauids Teacher.

Teach me O Lord the way of thy statutes.

Text. 3<sup>i</sup>  
4. Circ.

This is the summe or totall in his request: this is the way that wee must walke in, and hee that is the way, teacheth vs this way: he that is the truth, teacheth vs this truth: he that is the life, bringeth vs vnto this life. This is the elects way, this way leadeth to all happines. *Hac itur ad superos*, this is the way to heauen, and herein obserue the narrownesse of the way.

Narrow is the way that leadeth to life, and therefore in the 35. verse of this Psalme, it is called *Semita*, a path. Direct me in the path of thy commandements, theres the narrownesse of this way.

Doctr.  
Mat 7.

If the way then to heauen be narrow, and the gate straight, I wonder how many of the Daughters of *Sion* will doe to goe that narrow way, and get in at that narrow gate, since their apparrell they weare hath so much compasse about it. Those Daughters haue the seuen properties of *Materia prima*, that is, *appetens cuiuslibet forma*, to bee of euerie forme and fashion, vntil they be of the fourth propertie of that *Materia informis*, deformed without shape, without decencie, without modestie. I can be silent to speake of these shapes and new fashions in apparell euerie day, for the maintenance whereof, they rack their rents, grinde the faces of the poore, turne hospitality out of doores, and out of common-weale. But this one thing of their filthie painting their faces, like dead pictures, *Dauids* teacher neuer taught them: he cannot abide it, and I cannot tel whether I were best dispraise it, or wonder at it in silence.

Instruction.

Saint

## Dauids Teacher.

32.

*Saint Cyprian, Deum ipsum inducit loquentem, bring-  
eth in God himselfe speaking against them, Non me-  
tus oro quæ talis es? Dost thou not feare that art such  
a one so disguised. When the resurrection shall  
come, thy maker will not know thee, he will say, opus  
hoc meum non est, nec hæc imago nostra est. This is none  
of my worke: this is not after our Image and likenes:  
you are a great deale better complexioned then I  
made you. If they did but consider this, or that which  
Esay hath, That all flesh is grasse, and all the goodnesse  
thereof is as the flower of the field; it would somewhat  
surely daunt their painted brauerie and pride: or if  
they did with David heere consider the narrownesse  
of the way, they would be more respectiue with him  
to learne the waies of the Lord. Teach me O Lord.*

Esay. 40.

3. Instructions

Secondly, if the way to heauen be narrow, I won-  
der how the drunkard will goe that way, when hee  
cannot stand vpright in the way, and how he wil tra-  
uell this narrow way, since he reeleth too and fro  
and standeth as David describes him.

Drunkennesse is, *qualitas patibilis*, hee cannot dis-  
semble it if he would, the foole knoweth he is drunk  
because his speech bewraieth him, and as the maide  
said to Peter, *Thou art of Galile*, for *they speech bewraieth  
thee*, so it may be said to the Drunkard, *Thou art  
drunke, for thy speech bewraieth thee.*

Drunkennesse is his verbe imparsonall, and hee  
declineth it roundly, *Delectat, delectabat, delectauit.* &c  
this is his *summum bonum*, his felicitie and chiefe de-  
light, *hac non itur*, this is not the way, but *Dauids tea-  
cher sheweth vs stil the same, Teach me the way, wher-*

in



in secondly note,

The difficultie of the way to heauen.

Deft.

Heauen is called *olympus*, a hill: it is hard to trauele vp thither: we must take paines with *Jonathan* and his armor-bearer, to scrabble vp thither vpon our hands and our feet, between, the rocks of this world; else we shall not come there. And this brieflie is *Dauids* way. Teach me O Lord the way of thy Statutes.

Text.

*Doce me Domine. Teach me O Lord.* This word

*Doce* OF *Dauid* *Doce*, serues lastly to correct all vnbrideled masterlesse Schismatikes, such as run vpon their owne heads, and thinke themselves better learned then their teachers, I meane disorderly Brownists, masterlesse Schismatikes lawlesse Sectuaries, that impugne orders and constitutions established by authoritie, by the ordinance of God, and agreeable to his word. Let them learne heere of *Dauid*, *Doce me domine*, *Dauid* is in the accusatiue case, and followeth the verbe, so will not these parisyllabicall sectuaries, that would bring a paritie into our church the mother of confusion: they will be in the nominatiue case, and goe before the verbe, before their teachers, before their Pastors, before the ordinance of God. And the true badge, cogniscence or marks, whereby yee shall know these pernicious and seditious sectuaries, and distinguish them from the true children of God, are these which follow. And as

Christ said of false Prophets, by their fruites yee shall know them: so I say of these sectuaries, by their fruits yee shall know them, by these notes and marks ensuing, yee shall know them. And first by their Discipline

Mat. 7. 16. 20.

## Dauids Teacher.

pline ye shall know them.

1 An vnchristian Discipline, not yet christened:  
it wanteth a certaine name: so that if a man should catechise these men, and aske them, *what is the name of your Discipline*, they could not answer you.

2 A Discipline that banisheth such Bishops, as Christ and his Apostles appointed, allowed, and approoued.

3 A discipline that knoweth not whether her Officers should be ecclesiasticall or lay men.

4 A discipline that disdaineth the ancient fathers and generall Councils.

5 A discipline that to serue her owne turne, will wrest and wring the Scriptures as a nose of wax.

6 A discipline that would be verie chargeable, by reason of her traine, that must bee all maintained by a common purse.

7 A discipline that giueth her Children verie strange names in Baptism, instead of *Robert, Thomas* and *Iohn*, *The Lord is neere: More irryall, Reformation; Discipline, Ioy againe, Sufficiant, From aboue, Free-gift, More fruit, Dust, &c.* Names in our English phrase not verie vsuall.

8 A discipline that oppugneth the authoritie of Princes in causes Ecclesiasticall, and heerein they ioyne with the Papists.

9 A discipline that turneth all things vpside downe, Churches into chambers: Bishops into Snidicks, and superintendents: Ministers into Senators, and bench Presbyterians, and that if they might be suffered with their discipline, would make a new

meta.



*Dauids Teacher.*

metamorphosis of the world, and would with *Phaeron*, Sonne to *Phaebus*, if they might haue the guiding of the chariot of the Sun overthrow the same, and burne the whole world, and set all on fire with their Discipline. Therefore by their discipline ye shall know them.

2 Secondly, by this badge or marke ye shall know them: they are alwaies in the optatiue moode, and are knowne by the signe *utinam*, I would to God things were otherwise: I would to God the church were reformed, her orders and constitutions altered: but it were great pitie they should be in the potentiall moode, and haue power to doe it.

3 Thirdly, they haue inward markes, whereby ye shall know them.

1 They are not a little malicious: they lighten and thunder malice against all that will not bee of their ranke and discipline, and with the Basaliske would kill them with their lookes if they could, therefore by their malice and enuie yee shall know them.

2 Secondly, ye shall know the by this mark, that they are not a little mouthie and clamorous to traduce & slander other men. They are set on fire, their teeth are Speares and Arrowes, and their tongue a sharp sword.

3 Thirdly, ye shall know them by this mark, that they are verie busie-bodies in such matters as doe not sometimes appertain vnto them. They will with the Pharisies find fault with the disciples of Christ, if it be but for the rubbing of the eares of Corne, or for

## Dauids Teacher.

not washing their hands, this *escotches* or euill custome is most apparant in them.

4 Fourthly, by this marke ye shall know them: they will speake euill of their *Pastors* and teachers that are regular, and are not of their stampe. Nay, they will conspire against them, and this the author heereof may say, as *Dauid* did, *Save me O Lord, from the conspiracie of the wicked, and save me from the insurrection of the wicked doers, which haue whet their tongue like a sword, and shoot out their Arrowes euen bitter words.* By their slanders and conspiracies, and combinations ye shall know them.

5 Fifthly, ye shall know them by this mark: they smell of *Hypocrisie*, and heerein they sympatnize and symbolize with the deuill himfelfe. *Apud Indos as adeo lucidum, &c.* Amongst the Indians there is a kind of brasse of that claritie and perfect golden colour, that it can by no meanes be discerned from golde, but by the smell thereof onely. These seditious sectuaries much resemble that brasse, for they set such a golden colour vpon themselves of singularitie and purenesse, that by no other meanes they can be discerned from the true children of GOD, but by the smell onely of these aforesaid defects of malice, slander, conspiracy and hypocrisie, therefore by their smell ye shall know them.

Therefore I would not haue you mistake me here, that I doe heere condemne the godly zealous man, which tenderly loueth Gods word, and walketh vp-rightlie in his waies with *Dauid*, for by these aforesaid markes ye shall know them, and by these marks  
yee



*Dauids Teacher.*

ye may easilie distinguish and put difference betweene the vpright, religious, and zealous man, and the masterlesse, seditious, and pernicious sectuarie: These marks & characters are stamped vpon them, and make them demonstrable to the world: these are principles and first heads of disorder, and breake the parke-pale of the gouernment of our church: neither doe I hereby dissuade any from hearing any mans Sermons whom they affect, for heare all men that preach the Gospel as much as thou maiest: *He that refuseth to heare his praier shall bee abominable*, but to this end, partly because a number of the laitie, the roes and hinds of the field, which will start aside at the cracking of a sticke, will refuse their owne parish Churches, and to heare their owne Pastors preach, be they neuer so learned or well habited in speech, because they weare a Surplisse, and make a crosse vpon a childe, and wil runne after and get them a heap of teachers that speake euill of them that are in authoritie: these are truce-breakers, false accusers, & intemperate fierce despisers of them that are good: that wil raile against Bishops, and curtaile the title of kings, as in their praiers oftentimes, as is most manifest. And partly because many of my brethren of the ministerie, that haue excellent parts, and gifts, and are called into the Lords haruest, to labour in the Vineyard in their callings, will notwithstanding, rather then they wil weare a Surplisse, or submit themselves to authoritie commanded by Gods ordinance, leaue that *magnum opus*, that great worke of preaching the Gospel yndone, yea, vtterly disclaime

## David's Teacher.

Mat, 27,

38 and renounce their callings, to the hindrance of the Gospell, and vndoing of themselves, and their families. Alas, Christ which preached heere on earth, rather then he wou'd disclaime his calling, of preaching the Gospell, would notwithstanding his purple robe, his Crowne of Thornes, his Scepter of reede, that was imposed vpon him in derision, preach the Gospell still.

Iohn 21, 17

5 That same triple exaggeration of Christ vnto Peter, should be me thinks a great motiue vnto all vs of the Clergie, not to renounce this worke for any respect. *Peter louest thou me? Peter louest thou mee? &c.* and it is wel noted by one, that Peter was sorrie that Christ should aske him the third time, *Peter louest thou mee: Simon Peter answered, Lord, thou knowest all things, thou knowest that I loue thee.* And shall not we be as sorrie that Christ shall so often taxe vs by his loue, and thereby inioyne vs vnto the exigence of this dutie, that we haue notwithstanding left it vndone? Let vs not therefore, my brethre, I beseech you in the fear of God, be so peruerse vnto god & his ordinance, but let vs with David learn to be in the accusatiue case, and to come after the verbe, as hee did when he said, *Teach me O Lord.* And let vs not leaue this work of preaching the Gospell for any respect, and renounce our callings, & offend our good God, and cause an amazednesse in the Roes and Hindes of the field, an apostasie and relapse in the ignorant & simple, and heereby let them stand stock-still in piety, vertue and godlinesse, but be rather all of one mind, and loue as brethren, and submit themselves vnto the



the ordinance of God, as *David* did, *Teach me o Lord*, follow the verbe, and be subiect to authoritie. And so let vs come to the secōd part which is the promise *I will keep it with my whole heart.*

Doctr.

Promises are made either *absolute* or *respectiue*: as we distinguish: either absolutely or conditionally, *David* doth not make his promise absolutely but conditionally: he saith not I wil learne and keepe thy law without teaching, but first teach me, and then I will learne & keepe it, wherein out of this copulatiue &, and, we may obserue,

Text.

Doctr.

Grace alwaies hath the precedencie, and goeth before good workes and righteousnesse.

We cannot walke in the lawes of God before we bee inabled by grace. *David* could not so much as make a promise of keeping the Law of God before the Lord had taught him. *Paul* could not preach before he was called by grace, and therefore knowing the necessitie and vtilitie heereof in all his Epistles, first wisheth them grace, *Grace be with you and peace, &c.*

Peter Martir.

1 For there is *gratia precedens*, or *operans*, a grace going before, that worketh in vs, and bringeth vs from that blindenesse and ignorance, that is in vs by our originall corruption, to the schoole of regeneration, & true knowledge of Christ. And of this grace *Paul* saith, *Not I, but grace that was in me.*

2 Then there is *gratia cooperans*, a grace working together with our wills, and our wills working together with grace. And this is that which *Paul* speaketh of, *And his grace which was in me, was not in vaine*; not in vaine, as it was giuen, not in vaine, as it

was

40.

was receiued; for euen as the raine falling on the earth mollifieth the same, and both worke to bring forth fruits, so the grace of God being distilled into the will and minde of man, worke both together to the bringing forth of the fruites of righteousnesse. So David heere, *Teach me O Lord, instill this grace into my heart, and I wil keep thy lawes, yea with my whole heart.* Nay, God goeth a step further with his Children by grace: for there is

3 *Gratia preueniens*, a preuenting grace. *Psalm. 82.* His grace shall preuent mee. So in *Gen. 20. 6.* I kept thee from doing this thing: & that thou shouldest not sin against me, therefore suffered I thee not to touch her. God doth preuent his children from sinne: nay, there is more,

4 *Gratia subsequens*, a subsequesting grace *Pf. 49* *Gratia eius subsequetur me*, his grace shall follow me, he shall set a crowne of pure golde vpon my head. And thus much out of the copulative, *And*, which sheweth, grace goeth before righteousnesse.

Tex.

Doct.

*I will.* Wherein for breuities sake obserue:

There is in the regenerate free-wil to wil good, or righteousnes, but not to perform but by grace, *velle mihi adiacet, perficere autem non inuenio.* To will is present with me, but I finde not how to performe the same. I see a law in my members, rebelling against the law of my minde. But David saith heere,

Text.

2 Doct.

*I will keepe it.* Wherin obserue, Secondly,

There is in the regenerate conditionally by grace free-wil in righteousnesse, to keep the Law of God. *I will keepe it with my whole heart, I will offer thee free-will-sacrifice, I will praise thy name.*

For



## Dauids Teacher.

For if there were no free-will at all in the elect, to performe righteousness by grace, then were grace giuen in vaine, and receiued in vaine, and of necessitie it must be granted, that men should stand still in the waies of God, without any will or endeouour of action at all: and let grace worke in vaine, as on sencelesse stocks and stones. Nay rather grace beeing giuen vs, we must bend our affections and actions to walke in the law of God, & to keep it with our whole heart. And yet when yee haue done all this, free-will vnto righteousness, euen in the elect, *est manca*, maimed and weake. *Caro habet suam voluntatem etiam in pijs*, as Cyprian saith, the flesh still rebelleth against the spirit, so long as this vnion standeth, and vntill it be separated by death. So we come vnto the third place, wherein we obserue the thing promised.

*I will keepe it.*

Text.

And heere may a question be demanded, whether the regenerate (for of them wee speake in this place) may keepe the law of God or not. Quest.

The answer must be with this distinction.

1 It is one thing to keepe the law of God, *perfectè* absolutely, perfectlie, as the law requireth.

2 And it is another thing to keepe the law of God *respectiue*, respectiue, to the vttermost of a mans power, and with all his indeuour, to haue respect vnto the law of God, to keepe it so neere as he can.

The first way none can keepe it, no man hath kept it, but onely *vnus Christus*, God and man, none but Christ can keepe the law perfectly, as the law requireth perfect obedience vnto iustification, but onely

G

Christ,

## Dauids Teacher.

Christ, he hath fulfilled it. In the beginning of the booke it is written of me, that I should fulfill thy will O God, I am content to doe it, yea, thy law is within my brest. And in Christ is God well pleased. Matt. 3. which he would not haue beene, if hee had not kept his law perfectly.

The second way, wee may keepe the law of God, that is, haue respect vnto the law of God, vnto the vttermost of our power, and with all our endeouour to keepe the same.

Psal. 119. 33.  
Luke. 1.

*Dauid saith, I will keepe it vnto the end.*

*Zacharie and Elizabeth were both iust before God and walked in his ordinance and commandements for to doe them. Paul saith, I haue fought the good fight, I haue kept the faith, I haue fulfilled my course, from henceforth there is a crowne of glorie laide vp for me: yet none of all these did keepe the law so perfectly as the law required, to iustifie themselues by the law. But they kept the law of God, with that respect as Dauid had vnto the law of God. Psal. 119. I will haue a respect vnto all thy commandements. And so we are said to keep the law of God.*

Solutio.

If a master set his Scholler a coppie excellently written, and bid his scholler doe as hee hath done, if the same scholler hath respect vnto his masters coppie, and frame the proportion of his letters so neere as he can to his masters coppie, the same scholler doth as his Master bid him, and as well as he can, and so is said to keepe his Masters commandement.

Euen so wee beloued, God hath set vs a law to keepe, and biddeth vs keepe it. *Dent. 8. 6.* If wee doe  
keepe



## Dauids Teacher.

keepe it as well as we can with al our indeuours, and haue respect vnto it, wee are saide to keepe his commandements, though we cannot keep them in such perfection, as our Master Christ hath done: hee is so excellent, so perfit, that we must still learne of him, & yet come short of him.

So then because we cannot keepe the law of God so perfectly as the law requireth, shall wee not keepe it at all? *absit*, God forbid. Conclusio.  
Argumenti

If our earthlie parents command vs to trauell vp an exceeding high mountaine, whose top we cannot attaine vnto, shall we not therfore indenour to climb vp at all? shal we not goe vp as farre as we can? God forbid. Sl.  
i

Because in *Isaac* shall thy seede bee blessed, which cannot be if *Isaac* be slaine, shall not *Abraham* therefore keepe the commandement of God, and doe his indeuour to performe the commandement by offering vp his sonne *Isaac*? God forbid: Looke thou to the commandement of God aboue all respects, and doe thy indeuour to keep his law, and haue a respect to keepe it, and this is that which God requireth at thy hands. *Si quod possumus agamus, cetera peragat Christus.* Sl.  
s  
If we indeuour and doe what we can to keepe the law of God, what shal be defectiue in vs, Christ will supply by his perfectnesse and righteousness. And this is *Dauids* meaning, when he saith, *I will keepe thy law*, nay, hee must also perseuer in this, and therefore he saith, August.

*I will keepe it vnto the end.*

Heere is the continuance and time limited of *Da-*

Text.

*uids*

## Dauids Teacher.

44 *Dauid* promise in keeping the law of God: first he will keepe it, then vnto the end,

Not for an houre, or a day, or a yeare, but *ad finem vsque*, theres the time limited, so long as our time is limited. Wherein obserue.

*Doct.*

We must goe on stil, proceed stil, continne, persist, and perseuer in the waies of God, and a sanctified life, *ad finem vsque*, vnto the end,

2 Tim 3. 14.

Iohn. 8. 37

*Dauid* saith, *I will keepe it vnto the end.* And *Paul*, But continue thou vnto the end, was his charge vnto *Timothie*. And our sauiour *Christ* saith, *If ye continue in my word, ye are my Disciples.*

*Simil.*

What shal it profit a Marchant to trauell a long voyage, and to make ship-wracke in the Hauen? Euen so, what shal it profit a man to liue a vertuous life a while, and when he should enter into the hauen of rest, make ship-wracke of faith and a good conscience?

*Instruction*

Hence are all Apostates to be reprooued that decay in grace, and through the pleasures and treasures of the world, fall to relapse from a Christian life, that *Christ* and his Gospell hath no power or place in them at all. I doe not speake of the *Iewish* Apostasie, which is absolutely to deny *Christ* the Sonne of God, and Sauiour of the world, but of an Apostasie of Christians, that in the beginning put on *Christ* in baptisme, and vtterly disclaim and renounce a Christian life afterwards, or while they confesse *Christ* in word and profession, deny him in their actions. This is not to continue vnto the end: This is an Apostasie when they haue heard the word, presently



## *Dauids Teacher.*

to relapse and slide from the same, like the dog vnto his vomit, or like the Sow that was newly washed, to wallow in the mire, but we must keep it, and that vnto the end, theres our continuance.

To conclude therefore with the time, wee haue heard of *Dauids* request, and of his promise.

In the request, *Teach*, theres his ignorance.

Secondly, *Teach mee* : theres his progresse in the way, and continuance in his iourney.

Thirdly, *Iehouah* : O Lord : theres his teacher; for God is the elects Teacher. And wee haue heard by whom he teacheth, by himselfe immediately, by his word mediately, by himselfe in his God-head, by his Sonne in his man-hood, by his holy spirit, which spake by the mouth of all his Prophets since the world began. We haue heard also by what meanes he teacheth vs : by his blessings, by his afflictions and iudgements. So he hath taught vs, and yet still doth teach vs. God grant we may learne his will, lest in his wrath hee sweepe vs away by plagues and pestilence, or by famine, which is his most grievous rod, to punish our inflexible stonie hearts, that will not bend, that will not yet learne his waies. O Lord, we confesse thou hast iust cause rather to disclaime and renounce vs, then to receiue vs againe into thy fauour. Wee haue deserued, O Lord, the full viols of thy wrath and indignation to be powred down vpon vs. There is, O Lord, no tractableness at all in vs vnto hy Lawes, though thou by these thy fauourable punishments dost stil teach vs. But (gracious God) still proceed to teach vs, and be gracious vnto thine inheritance.

## David's Teacher.

tance. Gracious God, still proceed to teach vs thy way, and direct vs in the paths of thy Commandments. Still incline our hearts vnto thy testimonies, and turne away our eies, lest they behold vanitie, and quicken vs in the way. Still let thy Gospell be published: and be gracious vnto *Sion*, and build thou the walles of *Ierusalem*. Still send forth labourers into thy haruest, and faithfull Pastors to feed their flocks. And remooue, O Lord of hosts, all pernicious heretikes and schismatikes, that seduce thy people, and trouble thy flocke. Still bee a prop to thy Gospell, and gouernment, heere planted in this land, against the inundations and incursions of troublesome and peruerse sectuaries, that too impudently and saucilie disturbe the peace of our *Sion*. Let not thy faithfull Pastors be men-pleasers, and sow pillowes to their elbowes, to indulge them in their backwardnes and peruersenesse: but let them truly preach thy Lawes, and maintaine thy Gospell, thy truth, and this thy gouernment, according to thine ordinance and appointment. Let them remember what the Lord saith vnto his Prophet: *Thou sonne of man feare them not, nor be afraid of their lookes, but tell the house of Israel of their sinnes, and Iuda his transgressions, wherewith they haue prouoked the Lord God vnto anger.* And giue vs al grace (O Lord) that we may keepe thy lawes, though not perfectly, yet carefully and respectiue, to our best endeouours, and that we may walke therein, and continue and perseuere vnto the end, looking vnto Iesus Christ the author and finisher of our faith, which commeth quickly, and his reward is with him, to  
giue



*Dauids Teacher.*

giue to vs a kingdome, not earthly, but heauenly ; a  
crowne of gladnesse, a crowne of ioy, a crowne of  
all eternall happinesse, in his eternall and euerlasting  
kingdome. Vnto which place he vouchsafe to  
bring vs, for his deere sonne Christ Ie-  
sus sake. To whom with  
the Father, &c.

*FIN JS.*

